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cation is excellent, and the act ought to be enforced on general principles. I acknowledge, however, I would rather see it enforced in this manner than to be made the instrument of punishing an individual, how justly soever his conduct may have rendered him obnoxious. Let him reform. The people ought to be generous, and act on higher motives than to imitate the example of their opponents, who manifest by their conduct, that they stop at no actions however base, to accomplish their purposes. I am pleased such persons are shown that they can be punished, and that they are indebted to the long suffering of the people, whom they daily insult, for not having the penalty of the law inflicted: for if a procedure is made, the magistrate can neither "abate nor mitigate" the penalty. Yet these men should be cautious not to abuse public forbearance too long. A continuation of insult may wear out patience and forbearance. K.

P. S. It is become a frequent practice of late to disperse printed papers to inflame the public mind against reformers, without any printer's name being affixed, as required by law. Hitherto no advantage has been taken by using the poisoned arrows of the enemies of the press against themselves, and thus the forbearance of the friends of liberty is so far conspicuous. But it is right that the Orange faction should know how much they are indebted to the men whom they continually vilify, for their forbearance; a forbearance which Orangemen discover no disposition to use towards their more honourable opponents. Parties are known by their fruits.

To the Proprietors of the Belfast Magazine.

THE signature "Red-jacket" to one of the essays in the October

Magazine, brought to my recollection a story which I had heard from a person who about three years ago visited the western settlements of the United States. About a year before that time, some missionaries had been sent from the state which my friend visited, a considerable way into the western regions, for the purpose of introducing the Christian religion among the Indians, who had probably never heard of it before. Arriving at the nation of which Red jacket was the chief, (the tribe of the Schorekaws, if I remember right,) they told him, after smoking the Calumet, or pipe of peace, that they had a strong desire to have a talk with the elders of his tribe as soon as possible, as they wished to propose something to them, of the utmost importance to the nation at large, and that it concerned them deeply, not only in this life, but in that which is to come.

Red-jacket treated them with much hospitality and attention, and promised to call an assembly of the elders next morning.

According to his promise, he went among his people, and warned them of the arrival of strangers from the east, and of the proposed conference, or talk, as they call it. About noon the Elders and Chiefs of the tribe were assembled, and sat down in the usual form, leaving a space in the centre for the missionaries.

The Missionaries, as soon as they got the signal to speak, began to descant on the miserable state of ignorance and barbarism in which the Indian nations were involved; their want of knowledge of the only true religion, and consequently the danger they were in of eternal torments in the other world. After pursuing this theme at considerable length, they then stated the hardships and fatigues they had themselves under-

gone, for the purpose of conferring upon their Indian brethren the light and benefits of the true religion; the great distance they had travelled from the east, where they might have remained comfortable and happy; but the great love they bore their Indian friends had made them undertake the long journey of so many moons, crossing the great desert, in order to teach them the only true religion, that of Jesus Christ.

After hearing all the missionaries, the one after the other, without the slightest interruption, and finding the talk from them was over, the chiefs and elders rose up, and some of them speaking a few words to Red-jacket, he told the missionaries that they had heard them with much attention, and that they should have an answer from them the next day, at the same hour and place in which they had that day met. Immediately the meeting broke up, and the missionaries were conducted to the wigwam of Red jacket.

In the course of the evening, they began to talk to their kind host on the subject of their mission; but he declined entering into any discourse with them on the business; saying that he had pledged himself to the elders that nothing should be said on the subject, till the proposed meeting should take place next day; but he invited them to smoke, and pass the day as agreeably as they could.

The next morning Red-jacket was early out of his wigwam, and the missionaries began to fear that they had offended him in what they had said the day before; they could not help being extremely uneasy that their host had not shown himself all the morning. About noon, however, a messenger was sent to let them know that the elders were assembled, and that they wished for the presence of the strangers.

They were introduced to the meeting in the same manner they had been the day before. As soon as they had got into the circle which had been left for them, one of them began to make a speech; but a person arose from among the elders, and stepping forward, put the fore-finger of his right hand upon the lips of the speaker, and told him that he and his friends had their turn of the talk the day before, without any interruption, and that they must now be silent until their chief, (pointing to Red jacket,) should have done with his talk. The missionaries were then invited to sit down; on which Red-jacket arose, and addressed them, saying that the Elders of the tribe had held a talk that morning on the subject of the proposal made by the strangers yesterday. He said "a great many moons ago, some of your black coats came among us, and made such proposals as you now do, and though our elders would not consent to worship your Jesus Christ, instead of the Great Spirit which we had been taught by our ancestors was the true God, yet they gave liberty to any of the tribe that thought proper, to join with the Black-coats, and many of our people did so. They had great joy in finding out that the great spirit had been a man like themselves, that he had lived on the earth, that his enemies had killed him, but that he was again in his own abode, far up in the heavens; that he would be king over all the world, that he would prepare fine plates for all his friends, and would send all his enemies to eternal fire.

"In process of time, these men became very troublesome to us; they wanted us to believe all the Black-coats had told them, and they would neither hunt nor fish, but said that the Great Spirit had ordered

them to be fed and clothed by those whom they taught. They continued in this idle way for some moons, but the elders began to see that it was not right for these men to be fed and clothed by the labour and industry of others, and insisted that they should hunt and fish for themselves, or otherwise they might follow the Black-coats to the east, and try if they would support them in idleness. They replied that the Black coats required no instructions as the Schorekaws did, therefore they could not expect that they would feed and clothe them; but they said they would stay among their former brethren, and teach them the true religion; that they had orders from the Spirit they worshipped so to do, and that they should be supported in all their necessities by their countrymen.

"When the elders found that peaceable means would not prevail on them either to support themselves or leave the country, they called a general meeting of the whole nation to hold a talk; and they with one voice declared that if the followers of the new religion did not immediately set out after the Black-coats, who had deluded them, they would immediately lift the tomahawk; upon which these unfortunate men took up the blanket and left us; not without leaving with us the curse of the spirit whom they worshipped. They said they would travel towards where the sun rises, and they would find out their friends the Black-coats, and let them know the treatment they had received from their countrymen, and they would come and take vengeance on us for driving them away.

"Some moons ago one of these deluded men came back to us and begged that he might have liberty to live among us, promising that he

would hunt and fish, and do as he had done before the Black-coats had come among us; and farther, that he would be for ever silent on what they had taught him. The elders of our tribe, however, were unwilling to admit him, lest he should do us mischief, but he told us that he was as tired of the doctrines of the Black-coats as we could be. He said that after he and his friends had travelled far towards the Sun, they had despaired of finding the Black-coats, and they obtained a small piece of hunting ground, and made a settlement, following their old occupations of hunting and fishing for themselves, since they could not get others to do it for them; that matters went on pretty well, only now and then a quarrel would arise among them, about who best understood what the Black-coats had told them, which sometimes ended in blood. But there happened to arrive some more Black-coats among them, to the great joy of the whole settlement, for it was thought that they would be able to put all to rights; but when they appealed to these Black-coats, and submitted to them their differences, they told them that they were all wrong; that the Black-coats who had been among them formerly were vile sinners; that they had not taught them the true religion, but had taught them to believe what was displeasing to the Great Spirit, and that whoever followed their advice would be sent to the great fire that lasts for ever and ever. They then explained what they called the true light, and said that such as believed what they said would be saved, but such as would not should perish eternally. Some of the Indians were much frightened, and said they would believe what their new friends had told them, and others said they would abide by the

light they had been first taught, as they were sure their friends had not deceived them.

"When these Black-coats left the settlement, and went away, as they said, to make more true believers, the people got warmer than ever in their disputes, and at last the tomahawk generally decided the argument; and in this state of things, said the Indian, I left them, and was determined to come back to my own country again, and beg leave to settle among you, and no longer live among rude and uncivilized Indians, who would cut one another's throats about what men had told who could not agree among themselves as to what was right or what was wrong. And here is the man: he is very old now, and he has told us all that I have told you. Our elders therefore have agreed that no Black-coats shall ever settle among us, nor shall they have liberty to tell our people any thing about a new religion that can induce men to quarrel among themselves; men even of the same tribe to scalp one another, to the great scandal of all civilized Indians.

"Now several moons ago, there came among us some men of your colour, but they did not wear black coats; they wore very large hats, and from that we called them Broad-brims: they did not tell us that they came among us to teach us a better way of worshipping the Great Spirit, but they came to shew us how we might raise from the ground that which would feed and clothe us, and to teach us how to make wild animals tame, to save us the fatigue of hunting, that we should have no occasion to hunt but for our pleasure. These men never said that we were great sinners, and that we were in danger of the everlasting fire; but they advised us never to go to war, to raise corn and

to feed ourselves without taking any thing from our neighbours, and above all never to quarrel among ourselves. They staid with us a long time, and shewed us how to use the plough, and how to sow and reap corn, and they made corn to grow where it never grew before. We became very fond of these men, and we were very sorry when they left us; we will never forget these good men so long as we see corn grow. If you know them you would oblige us by telling them that the corn grows very well with us since they left us; that we are very grateful for the good they have done to us; and we hope that the Great Spirit will reward them in the other world.

"You say you have travelled far, and have suffered much for our sakes, we are thankful to you for the trouble you have taken on our account, and shall ever remember with gratitude that you have undertaken so long a journey to do us good, but we are afraid that if we should allow our young people to listen to your mode of worshipping the Great Spirit, that some of them might be led astray like our former brethren, and that some more of your people with the black coats, might come among us and tell us that you had taught us the wrong way, and then the tomahawk might be lifted again among us. We will allow you to stay with us one other moon that you may rest your limbs, as you are no hunters you may perhaps be fatigued, and then we will send guides with you, if you please, to assist you in making your way through the woods."

The missionaries made another attempt to speak, but there was no attention paid to them, the assembly broke up without hearing any thing they had to say. Red-jacket, however, took them to his wig-wam, and kept them as long as they wish-

ed to stay, and afterwards sent guides with them through the woods, but so tenacious were those guides of the orders of the elders, that they would not listen to any of the doctrines of the missionaries.

To the Proprietors of the Belfast Magazine.

HAVING seen in your number for September last, an Astronomical query, by a "Star-gazer," respecting the Pole star, I was all impatience to see if your number for October would produce any thing in answer, from some able pen. But unfortunately, none has appeared, and indeed I was much surprised and disappointed thereat, as I thought that some of your scientific correspondents could not do less than contribute a little to settle no smaller a point than a pole, when it was so seriously deranged. I sincerely wish that the subject were done justice to, as I am sometimes (to amuse myself,) in the star-gazing way, as well as "Star-gazer," and like him I am no astronomer.

When any thing new or uncommon, either in theory or practice, is brought forward to public view, and neither illustration nor refutation of the thing advanced appears, we may naturally conclude and some might take it for granted, that the article admitted of no other construction, and was positively as it was stated. If this query were taken in this light, it might be attended with very bad consequences, (particularly to nautical men,) as it might be the means of breaking up the well-known and long-existing confidence between that class of men and the Lesser Bear's tail.

With all due deference to "Star-gazer," I would beg leave, before we receive his new discovery in any shape, whether as a query, or as an

established theory, to make some previous inquiries. We ought first to be made acquainted who "Star-gazer" is, that after investigation we might be able to form some opinion of his skill and accuracy as an observer; next it would be necessary to inform us what sort of instruments were used, that we might have some idea of their accuracy, and the name of the particular instrument that was used to ascertain the altitude, &c., whether it was a sextant, a quadrant, or a carpenter's rule. I am rather inclined to think it was not one of Trouton's six feet Astronomical Circles which was made use of; if it had been one of them I am almost convinced the vibration of the *tail* would not have been so great. But if the observations were accurately made with good instruments, this extraordinary deviation from the polar point is truly a phenomenon, and "Star-gazer" has the merit of the discovery, as far as I have read. I acknowledge I never heard of so serious a change of position as "Star-gazer" would make it appear, but if there be, he must only place it to the account of my ignorance. There are, however, two or three small apparent changes of position, but none of them, nor even all of them put together, would, in my opinion, make the pole-star sensibly more than 57 degrees, nor evidently the zenith distance less than 33 degrees.

It is generally known that the star, commonly called the pole-star, is not exactly in the pole, but as he states it, within two degrees of it. But not to go to minute calculations, we shall call it 1 degree and 30' distant from the true pole, therefore, by the apparent annual revolution of the fixed stars occasioned by our motion, this star will, in the course of the sidereal year, describe a circle whose radius is $1^{\circ} 30'$, consequent-